



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

sent the suggestion as superstitious. And I quite appreciate the difficulty of erecting upon this basis a detailed logic of science. In the meantime it may be well to reflect upon the possible implications of Bacon's *natura parendo vincitur* and once more recall the case of the chair, the table, and the step-ladder. By constituting the chair upon the table into a step-ladder I win a certain independence, not only of the intentions of those who made these things, but of the general constitution of nature. Upon what ground may you deny that the chair upon the table is really a step-ladder? Yet no laws of nature are broken; in other words, nature maintains her independence. I believe that the relations typified in this crude illustration may be read far into the general process of scientific construction.

WARNER FITE.

INDIANA UNIVERSITY.

REVIEWS AND ABSTRACTS OF LITERATURE

The Interpretation of Dreams. SIGMUND FREUD. Translated from the third German edition by A. A. BRILL. New York: The Macmillan Company. 1913. Pp. xii + 510.

"*Flectere si nequeo superos, Acheronta movebo.*" No more exquisite motto could have been discovered for the book whose translation lies before us. For it is the underlying principle of Freud's theory that the dream is the product of important mental trends which, owing to their unpleasant character, are unable to reach the higher levels of consciousness in their true forms; but with the partial suspension of psychic "censorship" during sleep, they may then come into consciousness, subject to certain mechanisms of distortion, in the rôle of dreams.

Within the short interval of its publication, it was not to be expected that the third edition should show very marked differences from the second, nor does it, though it is far from a mere reprinting. The literary excellence of the original is known to many of us, and it is unfortunate that the translator should not combine his accurate knowledge of the material with the ability to preserve better the former quality. One must take the charitable view that what is very well worth doing, may be worth doing not so very well; there are some lapses, however, that careful editorship should have guarded against.

The simple statement that the dream is the fulfilment of a wish is not of itself a very debatable proposition. For it must be apparent that from a dynamic standpoint all psychobiological activity may be regarded as the expression of organic trends, including the processes to which psychoanalysis has not altogether wisely applied the term *wish*. The essential issue is not raised until we ask the question "what wish," and attempt to demonstrate genetic relationship between the manifest content of the dream and certain latent dream thoughts that it is supposed to symbolize.

The theory rests upon the postulate that ideas which come up in free

association with the manifest content, in the analysis, may be regarded as having been symbolized by the manifest content in the dream. Once this is admitted, there is opened a wide vista of elaborations regarding the motive and mechanisms of the distortion. The former is, as we have already seen, the unrepresentability of the dream thoughts in consciousness. As it is aptly phrased by one of Freud's most brilliant sympathizers, the mind is like a city which during the day busies itself with the peaceful trends of legitimate commerce, but at night, when all the good burghers sleep soundly in their beds, out come these disreputable creatures of the psychic underworld to disport themselves in very unseemly fashion; decking themselves out in fantastic costumes, in order that they may not be recognized and apprehended.

The four mechanisms of displacement, condensation, dramatization, and secondary elaboration represent the essential relation of the manifest content to the dream thoughts of the latent content. It is, of course, a usual criticism that the extent of distortion allowed under these processes is so great that almost any ideational material could be thus interpreted in the same terms as the dream. It is not yet possible to say just how much there is in this argument, which is directed against so many phases of psychoanalytic theory. It is freely admitted that the adduced evidence is not conclusive, nor always "convincing"; such is obtainable only through personal experience with the method.

We may leave open the question of whether this process of conviction is equivalent to empirical proof. But to this argument is added another; namely, the identity between the processes of the *Traumarbeit* and those of the psychoneurotic symptoms. A number of superficially recognizable dream processes are indeed strikingly paralleled in mental disease. Take, for example, the curious word-plays and literal distortions that seemed to promise so convenient an appeal to *reductio ad absurdum*; they are familiar mechanisms in schizophrenic states.¹ And since we not infrequently observe dream symbolisms which we can trace with a fair degree of subjective certainty, it is not unreasonable to suppose that there are other dream symbolisms which lie beyond the range of this immediate recognition. Freud's generalizations are based upon implicit confidence in the validity of the psychoanalytic method for their interpretation, though it is but just to add that corroborative evidence from other sources is sometimes avail-

¹ Thus a few days since a patient tells me, among other details of a scheme for world-reorganization, that one sixth of the shoe business of Australia is to be taken away and divided equally between Salem, Massachusetts, and Elmira, New York. Salem receives its share as compensation for its relative loss of prestige to neighboring towns, as Lowell, Lawrence, Haverhill; Elmira receives its share owing to a relationship with Salem given in the three similar letters, *e*, *l*, *m*, possibly also *a*. It is also brought out that the patient has an acquaintance in the shoe business who lives in Elmira, but the selection is persistently *rationalized* on the basis of the corresponding letters. Furthermore, the bees are hostile to mankind, and sting us, because we insult them in speaking of their dwellings as *hives*, the name of a disagreeable skin affection; we should call them *homes* or rather *hones*, because bees produce honey.

able and considered.² So many briefer, and let it be said without offense,

² So far as I am aware, no one has called psychoanalytic attention to the following material as illustrative of symbolic relationship between religious beliefs and certain conceptions in natural history. The text is taken from an eleventh-century manuscript recorded in Braune's "Althochdeutsches Lesebuch" (Halle, 1897, pp. 70-72), and so far as the writer makes out its not exactly classical dialect, it runs as follows:

1. *De Leone*. Here I begin a discourse about the beasts, what they severally betoken. The lion betokens our Saviour through his strength, and thereby is often mentioned in the holy writ. Thus Jacob said, in naming his son Judas, "Judas my son is the whelp of the lion." The lion has three things about him which symbolize our Saviour. One is this: When he goes in the forest and smells the hunters, then he destroys the track with his claws so that they do not find him. Thus did our Saviour, when he was in the world among men, so that the enemy should not understand that he was the Son of God. Then when the lion sleeps, his eyes watch. But in that they are open, therein he betokens our Saviour, who himself said in the book of Song of Songs, *Ego dormio et cor meum vigilat*. That he rested in the human body and waked in the godhead. When the lion brings forth, then the little lion is dead, so she keeps it until the third day. Then the father comes and blows on it, and thus it is brought to life. So did the Almighty Father wake his only begotten Son from death on the third day.

2. *De Hydro*. In the water of the Nile is a kind of serpent which is called the hydra, and is the enemy of the crocodile. For so the hydra rolls herself in the mud, and springs into his mouth and slips into him. Then she bites his inside, until he dies, and she goes out whole. The crocodile betokens death and hell. The hydra betokens our Saviour, who took upon himself the body of mankind thereto that he overthrew our death, and vanquished hell and returned victorious.

3. *De Sirenis et Onocentauris*. In the ocean are wonderful beasts which are called sirens and onocentaurs. Sirens are mermaids and are like women as far as the navel and from there up like birds, and should be very beautiful. When they see men traveling on the water, then they sing very sweetly until they are so charmed with the exquisite song that they fall asleep. When the mermaid sees that, then it goes in and destroys them. Therein it betokens the enemy, who seduces the mind of man to worldly lusts. The onocentaur is half man and half ass, and betokens them who are "ambivalent" (*zuivaltig*) in their tongues and in their hearts, and have the appearance of righteousness yet do not fulfil it in their deeds.

4. *De Hyæna*. A beast is called the hyæna, and is sometimes male and sometimes female, and therein is very unclean; such are they who first called upon Christ and then sought after the evil one. It betokens them who are not unbelieving, nor yet rightly believing. Of them said Solomon, "They who are ambivalent in their hearts are also ambivalent in their works."

5. *De Elephant*. Also is there an animal called *elevas*, that is an elephant, who has great understanding upon him, and no lust of the flesh. Thus when he wishes a child, he goes with his mate to the field, where grows the mandrake that is the child plant, so the elephant eats the plant, and his mate, and when they come together thereafter, then she conceives. And when she is to bring forth, she goes to a ditch full of water and brings forth there. . . . The elephant and his mate betoken Adam and Eve, who were innocent until they ate the fruit which God forbade them, and were free from all unclean desires. And as soon as they had eaten the fruit, they were driven forth into the misery of the

clearer presentations of them have been given in English, that it is superfluous to reproduce them here. The processes are always reflections of deep-seated and most intimate tendencies of the psychic life; we never dream innocently "or, that is, hardly ever." Let them appear as trivial, as confused, as exquisite as you will; all are likely to hark back to the repressed "imitations of immortality in early childhood":

"The trail of the serpent is over them all!"

Despite the stylistic qualities of the original, the book is not very systematically put together. It abounds in repetition, perhaps for the better, as Ernest Jones remarks, and, as has been said of other psychoanalytic writings, rambles interestingly along, more or less free association fashion. The essentials are all to be found in the last chapter, which unfortunately seems also to have given the most difficulties in translation. Various general features of the dream and its relations, as the apparent amnesia, the regression (to sensory elements), a very clever rationalization of the process of wish-fulfilment, the *Angsttraum* as the failure of the "sleep-guarding" function of the dream, are discussed through its more understandable portions.

It is interesting to note that Freud's expressions are distinctly more moderate than those of many of his followers. "No one is really qualified to use or judge Freud's psychoanalytic method," runs part of the translator's preface, "who has not thoroughly mastered his theory of the neuroses—"The Interpretation of Dreams," "Three Contributions to the Sexual Theory," "The Psychopathology of Everyday Life," and "Wit and its Relation to the Unconscious," and who has not had considerable experience in analyzing the dreams and psychopathological actions of himself and others. That there is required also a thorough training in normal and abnormal psychology goes without saying." This is at best an ungallant flight from criticism, since no one lives who has these qualifications; hyperbole that may be justified in proselytizing for a faith, but in present existence. The ditch full of water betokens that he said, "*Salvum me fac, deus.*"

6. *De Vipera*. There is a kind of snake called the viper, of her *phisiologus* relates, that when she is to become pregnant, . . . then she swallows the semen and becomes so desirous that she bites off his genitals, and he straightway lies dead. Then when the young have grown in her womb, then they bite through her and thus go out. The snakes are comparable to the Jews, who polluted themselves with unclean acts, and persecuted their father Christ, and their mother, the holy Christianity. Also God commands us in one of the gospels, that we should be as wise as these same serpents. There are three kinds of snakes; one kind, when she becomes old, her sight fades; then she fasts forty days and forty nights, and all her skin loosens, then she seeks a stone with a hole in it, slips through, scrapes the skin off and thus rejuvenates herself. Another kind there is, that when she wishes to drink, she first spits out the poison. From this worm we should take the example, that when we are to drink the spiritual water, that is given to us from the hand of our Saviour, we should first spew out the uncleanness with which we are defiled. The third kind is, when she sees the man naked, she flees from him; but if he is clothed, she attacks him. So also our father Adam, so long as he was naked in the garden of Paradise, the devil might do nothing against him.

scientific matters one is better concerned with the justice of the criticism than with the competence of the critic. One must indeed be ready to recognize different orders of validity in the sciences; we have still the right to paleontology, be its material ever so less certain than mathematics. But let us not lose sight of the fact that psychoanalysis has not carried its theories to ultimate test, but has rested its formulations on that level at which the most immediate practical applications lie. Thus a very primitive astronomical conception would "work" with all demands of practical life. The Laplacian hypothesis "works" in harmony with far more extended knowledge; well could one speak here also of its "helpfulness," and its systematic ordering of so many phenomena whose relations were hitherto unintelligible. On a still higher level we find conditions where the Laplacian hypothesis fails to work; but they are such as few people understand. Now there arise other astronomic hypotheses which endeavor to harmonize these factors, and it is only to be expected that, when it is better understood on the scientific level how and why psychoanalysis works as well as it does on the practical level, it will work there much farther and better than it did before.

As to the various personal reactions to the views set forth in this book, let it suffice to repeat a simple warning against over-rationalizing one's opinions. The logical demands one makes of a theory are very dependent on the degree to which it clashes with other conceptions that have previously developed special value for us. It is only human nature if some of the bitterest denouncers of psychoanalysis would shed their last drop of mental blood in defense of some proposition no better grounded in reality, but personally more comfortable. As it takes many kinds of people to make a practical world, so it takes many sorts of minds to make an intellectual one. He is the most fortunate who is not prevented by factors of personal affect from seeing and using what is advantageous in all.

F. L. WELLS.

MCLEAN HOSPITAL.

*Ecce Deus: die urchristliche Lehre des reingöttlichen Jesu.*¹ WILLIAM BENJAMIN SMITH. Jena: Eugen Diederichs. 1911. Pp. xvi + 316.

As the subtitle indicates, the main thesis of this book is that Jesus was originally the divinity of a Jesus-cult which existed and with great secrecy and much symbolism propagated a pure ethical monotheism, between the approximate dates of 100 B.C. and A.D. 100. In a previous work ("Der vorchristliche Jesus") the author offered the same thesis and presented an argument for it based chiefly on the book of the Acts and several of the letters of the New Testament. The present treatise considers the subject from the point of view of the "stronghold of liberalism," the gospels. The discussion is directed, not against the orthodox conservative view that Jesus was and is a God-man (a view which Smith regards as unintelligible and scientifically meaningless), but against the "liberal" view of the higher critics that Jesus was simply a human teacher whom his converts and followers, in the course of a cen-

¹ The book was recently published in English by the Open Court Company.